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A SEMI-MONTHLY JOURNAL OF

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No. 328.

CHICAGO, FEB. 16, 1900.

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THE DIAL, Fine Arts Building, Chicago.

No. 328. FEB. 16, 1900. Vol. XXVIII.

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"WHEN WE DEAD AWAKE."

The publication of Dr. Ibsen's latest drama comes a year later than his long-established custom had led us to expect. Since the appearance of "An Enemy of the People" in 1882, every second year brought its new play until 1898, when it was learned that no work was then forthcoming. Coupled with this announcement was a report to the effect that the venerable dramatist had in view the writing of a volume of memoirs, but it seems that this project, if ever definitely entertained, was abandoned in favor of another play, which duly came from the press late last December, and has recently reached us. It is in three acts, bears the suggestive title, "Naar Vi Døde Vaagner, and is further described as "a dramatic epilogue." We are given to understand that this description means that the author has definitely closed the series of problem-plays, or studies in social pathology, which was begun in 1878 with "The Pillars of Society," and which is made an even dozen by the work now under discussion. One in search of fanciful analogies might find in that first title some suggestion of an intellectual Samson determined to pull down the temple of modern society, and in the last some suggestion of the nobler social structure that may be expected to spring from the ruins of the old order.

This is, of course, the merest fancy and nothing more, but it is the prerogative of Dr. Ibsen's work to suggest ideas that lie far afield from its direct message, and it is impossible to remain literal-minded in the presence of the extraordinary series of compositions now brought to an end. Their significance is none the less real because it is elusive, and their larger implications must determine our judgment quite as much as the nicety of their dramaturgical craftsmanship. "When We Dead Awake" is a title which in itself awakens many echoes from the author's earlier writings. It proclaims anew his whole insistent gospel of the need of spiritual regeneration for an age sunk in slothfulness — the gospel of Brand's

"Forth! out of this stifling pit!
Vault-like is the air of it!
Not a flag may float unfurl'd
In this dead and windless world!"

it sounds once more that note of high idealism which is never altogether missing from his work, and which is the real secret of the appeal which he has so powerfully made to all who have ever dreamed of the realization of utopias and the permanent betterment of the social order.

But, whatever aspirations may breathe through his symbolism, Dr. Ibsen never forgets that he is a dramatic artist writing for the stage, and that his first concern is the concrete presentation of such men and women as we may at any time meet with in actual life. The new play opens in the most matter-of-fact way at a summer resort on the Norwegian coast. Professor Rubek and his wife Maja are seated outside the hotel. They have just finished breakfast and are reading the newspapers. Rubek is a sculptor of European reputation, who has returned to his native land after a lengthy sojourn abroad. Both are restless, and it soon transpires that neither of them has found satisfaction during the years of their married life. It is a case of the deeper sort of incompatibility. An artist and a frivolous woman are joined together, and neither of them can give the other what is most wanted. To him has been denied inspiration for his work, to her the joyous round of gaiety which she craves. For years they have pretended a satisfaction they did not feel, but the breaking-point has nearly been reached.

Maja. Tell me. You have begun to go restlessly about. You find contentment nowhere, either at home or abroad. Of late you have come to shun human society.

Rubek. No, really? Have you noticed that?

Maja. No one who knows you could help noticing it. And it seems to me, it has grown so serious that you have lost all pleasure in work.

Rubek. Have I done that?

Maja. Just think, you, who formerly could work so unweariedly — early and late!

Rubek. Yes, formerly, yes —

Maja. But from the time when your great masterpiece was once off your hands —

Rubek. "The Day of Resurrection" —

Maja. — the one that has gone all over the world, that has made you so famous —

Rubek. Perhaps that is the misfortune, Maja.

Maja. Why so?

Rubek. When I had created that masterpiece of mine [making a passionate gesture], for "The Day of Resurrection" is a masterpiece. Or it was at first. No, it is still. It shall, shall, shall remain a masterpiece!

Maja. Yes, Rubek, that is something which all the world knows.

Rubek. All the world knows nothing! Understands nothing!

Maja. At any rate they imagine something.

Rubek. Something which isn't there, yes. Something which was never in my thought. They fall into an ecstasy over that. — It isn't worth the while to wear yourself out for the mob and the crowd — and for "all the world."

Maja. Does it seem to you better, or even worthy of yourself to do nothing but a portrait bust now and then?

Rubek. They are not strictly portrait busts that I make, Maja.

Maja. Yes they are, God knows, during the last two or three years, since your great group was completed and out of the house.

Rubek. Yet they are not merely portrait busts, I tell you.

Maja. What do you mean by that?

Rubek. There is something suspicious, something concealed, both inside and outside the busts — something secret, that men cannot see.

Maja. Indeed!

Rubek. But I can see it. And I get my quiet amusement out of it. Apparently there is the "striking likeness," as they call it, which people stand and gaze at with wonder [in a lower tone] — but deep within are traced the respectable, even honorable lineaments of the horse, or sometimes donkey snouts, and close-eared low-browed dog-skulls, and masked swine's heads, and the counterfeit presentment of brutal or-faces —

Maja. All the domestic animals, in fact.

Rubek. Just the domestic animals, Maja. All the animals that man has transformed in his own image, and that have transformed man by way of compensation. And these tricky works of art are what well-to-do people come and order of me. And pay for in good faith, and with high praises. Almost with their weight in gold, as men say.

Maja [filling his glass]. Fie, Rubek! Drink and be content.

Rubek. I am content, Maja. Really content. In a way, that is. [Pause.] For there is a certain happiness in feeling free and undisturbed on all sides. To have everything that one can think of desiring. Externally, I mean. Don't you feel as I do about it, Maja?

Maja. Oh, yes, that is all very well, too. But can you remember what you promised me the day when we agreed — about that difficult —

Rubek. Agreed that we should marry. It was a little hard for you, Maja.

Maja. And that I should journey abroad with you, and live there for good — and be happy. Can you remember what you promised me then?

Rubek. No, really I can't. What was it I promised you?

Maja. You said you would take me up on a high mountain and show me all the glory of the world.

Rubek. Did I make you that promise too?

Maja. Me too? Whom besides?

Rubek. No, no, I mean merely, did I promise to show you —?

Maja. All the glory of the world. Yes, you said that. And all the glory should be mine and yours, you said.

Rubek. It was a sort of phrase that I was in the habit of using in those days.

Soon after this conversation, the two remaining characters of the play come upon the scene. One is a landed proprietor named Ulfhejm, the other is Irene, a pale, mysterious woman who turns out to be an old friend of Rubek — no other, in fact, than the woman who had been his model for "The Day of Resurrection," and thus the inspiration of his best artistic effort. She is attended by a deaconess, a shadowy, silent figure, who speaks only three words at the very close of the drama. Ulfhejm, who is an enthusiastic sportsman, is coarse of speech and unconventional in manner. Maja is attracted to him by his abundant animal spirits, and they plan a hunting expe-

dition. When they have gone off together, Rubek is left with Irene, and memories of the past come surging upon him. In the intimacy of their earlier relations, he had viewed her with the artist's eye only; she, on the other hand, had loved him with all the strength of her passionate nature. To him she had been an episode; to her he had been everything that makes life desirable. When they had parted she had become like "The Woman with the Dead Soul" of Mr. Stephen Phillips's poem. She had existed, but the vital spark had been extinguished within her breast. He, learning too late how great was his need of her inspiration, had made a prosaic marriage, and had discovered that the creative impulse had fled beyond his control. The situation is something like that of "Master Builder Solness," when the appearance of Hilda reawakens in the artist the old aspirations and the old ideal visions. Irene reproaches the sculptor with having seen in her only the beautiful figure, not the loving woman's soul.

Rubek. I was an artist, Irene.

Irene. Just that, just that.

Rubek. An artist first of all. And I was ill and would create the great work of my life. It should be called "The Day of Resurrection." It should be produced in the likeness of a young woman, waking from the sleep of death.

Irene. Our child, yes.

Rubek. She should be the noblest, purest, most ideal woman of earth, she who awoke. And then I found you. I could use you with complete satisfaction. And you submitted so willingly, so gladly. Left people and home, and followed me.

Irene. It was my resurrection from childhood when I followed you.

Rubek. That was just why I could use you. You and none other. You became for me a sacrosanct creature, whom I might touch only in the worship of my thoughts. I was still young then, Irene. And I was possessed by the superstition that should I touch you, desire you in reality, it would be a desecration, and put beyond my power the work that I sought to do. And I yet believe there is truth in that.

Irene. First the work of art—then the human child.

Rubek. Judge of it as you will. But I was completely controlled by my task at that time, and it made me jubilantly happy.

Irene. And your task turned the corner for you, Arnold.

Rubek. With thanks and blessings for you, it turned the corner for me. I sought to create the pure woman just as it seemed to me she must awake on the day of resurrection. Not surprised at anything new and unknown and undreamed of, but filled with sacred joy at finding herself unchanged—she, the woman of earth—in the higher, freer, more joyous lands—after the long and dreamless sleep of death. So did I create her—in your image I created her, Irene.

Irene. And so you were through with me.

Rubek. Irene!

Irene. Needed me no longer.

Rubek. Can you say that?

Irene. Began to look about for other ideals.

Rubek. But found none, none after you.

Irene. No other models, Arnold?

Rubek. You were no model for me. You were the task set for my creative powers.

Irene. What have you done since? In marble, I mean. Since the day I left you?

Rubek. I have done nothing since that day. Merely trifled and modelled.

Irene. And the woman with whom you are now living?

Rubek. Do not speak of her now. A pang strikes through my breast.

Irene. Where do you think of journeying with her?

Rubek. Oh, some trip or other up the north coast.

Irene. Journey rather high up among the mountains. As high as you can climb. Higher, higher, ever higher, Arnold.

Rubek. Will you up yonder?

Irene. Have you courage to meet me once more?

Rubek. If we could—ah, if we could!

Irene. Why can we not do what we will? Come, Arnold, come up to me.

"Why can we not do what we will?" The whole of Ibsen is in that passionate question. Why does deed fall so far short of impulse? Why do we cripple our lives by making them so much less than our ideals? Noticeable also in this scene is the recurrence of the typical motive of "Solness," for as Hilda comes to the master builder, and recalls the past in such fashion as to rekindle his artistic energies, so Irene comes to the sculptor at a similar period of slackened will, and bids him once more be greatly daring.

The two extracts thus far made are taken from the first act of the play. In the second act, Rubek and his wife, in sorrow rather than in passion, say some of the things they have long felt, and put into bare and almost brutal speech their attitude toward one another. After this discussion, Maja leaves the scene, meets Irene, and sends her to Rubek.

Irene. She, the other woman, said that you were waiting for me.

Rubek. I have been waiting for you year after year, without understanding it myself.

Irene. I could not come to you, Arnold. I lay far yonder, sleeping a long, deep, dreamful sleep.

Rubek. But now you are awake, Irene.

Irene. Yet deep and heavy sleep is still upon my eyes.

Rubek. It will dawn and grow bright for us both now, you shall see.

Irene. I can never believe that.

Rubek. I believe it! I know it! For now I have found you again.

Irene. Arisen.

Rubek. Transfigured!

Irene. Only arisen, Arnold, not transfigured.

A long reminiscent scene between the two now follows, leading at last to this poetical and impressive climax.

Irene. Look, Arnold. Now the sun is sinking behind the peaks. Just see how red the slanting rays shine upon all the hilltops yonder.

Rubek. It is long since I have seen a sunset on the mountains.

Irene. And a sunrise?

Rubek. I think I have never seen a sunrise.

Irene. I saw a wonderfully beautiful sunrise once.

Rubek. Did you? Where was it?

Irene. High, high up on a dizzy mountain top. You enticed me thither, and promised that I should behold all the glory of the world, if I would only—

Rubek. If you would only?—Well?

Irene. I did as you told me. Followed you up to the

heights. And there I fell on my knees,—and besought you—and worshipped you. Then I saw the sunrise.

The close of this act brings an appointment between the two to spend the warm bright summer night upon the heights. At the same time it must be remembered that Maja and Ulfhejm have planned a hunting expedition for that night also.

Irene. Until to-night. On the upland.

Rubek. And you will come, Irene?

Irene. I will truly come. Wait for me here.

Rubek. A summer night on the upland. With you, with you. Oh, Irene, it might have been a lifetime. And we have wasted it, we two.

Irene. We first come to see the irretrievable when—

Rubek. When?

Irene. When we dead awake.

Rubek. What is it we come to see?

Irene. We see that we have never lived.

With the last act comes the inevitable tragic ending. The scene is laid high up among the mountains, with precipices on the one hand, and snowclad peaks on the other. The time is just before sunrise. Maja and Ulfhejm first appear, and after a long dialogue, come upon Irene and Rubek. A storm is brewing, and the note of warning is sounded by Ulfhejm.

Ulfhejm. Don't you see that the tempest is over our head. Don't you hear the gusts of wind.

Rubek. It sounds like the overture to the day of resurrection.

Ulfhejm. It is the storm-wind from the peaks, man! Just see how the clouds roll and descend. Soon they will close about us like a winding-sheet.

Irene. Well do I know that shroud.

Maja. Let us try to get down.

Ulfhejm. I can help but one. Stop in that hut until the tempest is stilled. I will send people up to rescue both of you.

Irene. Rescue us! No, no!

Ulfhejm. To take you by force, if need be. It is a question of life and death. Now you know the truth. [To Maja] Come on, and trust to your comrade's strength.

Maja. Oh, how I shall rejoice and sing if I get down with a whole skin.

Ulfhejm. Just wait in that huntsman's hut until they come for you with ropes.

Rubek and Irene are now left alone. The woman is in an ecstasy of terror at the thought of returning to the hopeless conditions of everyday life. She displays a dagger, and declares that she will not suffer herself to be rescued. She also confesses that she had meant the dagger for Rubek himself, that he might atone for all that she had suffered from his indifference and desertion.

Rubek. Why did you not strike?

Irene. Because the frightful thought came to me that you were already dead, long since.

Rubek. Dead?

Irene. Dead, you as well as I. We sat there together, we two clammy corpses, and played together.

Rubek. I do not call it death. But you cannot understand me.

Irene. Where is now the burning desire with which you once fought, when I stood before you as the uprisen woman?

Rubek. Our love is surely not dead, Irene.

Irene. The love which is the life of earth, the beautiful, wonderful life of earth, the mystery-haunted life of earth—that is dead in us both.

Rubek. Don't you know that just that love is seething and burning in me as fiercely as ever before.

Irene. And I. Have you forgotten what I now am?

Rubek. Be who and what you will. For me you are the woman I dream that I behold in you.

Rubek. We are free. There is yet time for us to live our life, Irene.

Irene. The desire of life died within me, Arnold. Then I arose, and spied you out, and found you. And now I see that both you and life are lying dead, as I lay.

Rubek. How are your thoughts astray! The stir and the ferment of life are in us and about us as before.

Irene. The young uprisen woman sees the whole of life upon its couch of death.

Rubek. Then let us two dead live life once to the dregs, ere we go down again into our graves.

Irene. Arnold!

Rubek. But not here in the twilight. Not here, where the wet, hideous shroud flaps about us.

Irene. No, no. Up into the light and all the glittering glory! Up to the peaks of divination!

Rubek. Up there we will celebrate our bridal festival, Irene, my beloved.

Irene. The sun will see us gladly, Arnold.

Rubek. All the powers of light will see us gladly. And all the powers of darkness. [Taking her hand] Will you follow me then, my gracious bride?

Irene. Willingly and gladly will I follow my lord and master.

Rubek. We must first make our way through the mists, Irene, and then—

Irene. Yes, through all the mists, and so straight up to the towering peak, that gleams in the sunrise.

As the two pass upward hand in hand, the tempest increases in violence. The silent attendant of Irene appears and looks about for her mistress. The jubilant voice of Maja is heard from far below. Then, with a roar like thunder, an avalanche sweeps down the mountain side, and buries the devoted two in its depths.

Such is the scene which, like the similar scene in "Brand," leaves us awe-stricken at the close of the drama. We leave to others the task of reading a lesson into this tragic presentment of two human souls thus brought to the crisis of their lives. Journalism—and by journalism we mean the sort of writing which, whether found in newspapers or in books, invariably balks at every form of idealism, and always, of the possible motives for any course of action, assumes the basest or the least worthy to offer the most rational explanation—journalism, we say, will scoff at this story, just as it scoffed at "L'Abbesse de Jouarre" and "Die Versunkene Glocke," with both of which works this drama has suggestive affinities. But we pity the reader who can contemplate the situation here created by the genius of Dr. Ibsen, and find only prosaic emotions to feel, only prosaic things to say. An awful pity and

an awful sense of omnipotent fate seem the fitting subjective accompaniment of the tragedy here worked out with unerring objective mastery. In the presence of such creative power, of such a certain grasp upon the very core of passion, such an envisagement of the problem of life when stripped of all adventitious trappings, all criticism seems futile, and all comment superfluous. For this occasion, at any rate, we will remain content with the outline of the story that has been given, and with the illustrative extracts that have been translated. We understand that an English version of the drama, made by Mr. William Archer, will soon be offered to the public.

WILLIAM MORTON PAYNE.

COMMUNICATION.

JANE AUSTEN AND THACKERAY.

(To the Editor of THE DIAL.)

Your recent notice of Mr. Pollock's little book on Jane Austen recalls a story I happened to see in a New York journal last summer. "Mrs. Ritchie," it was remarked, "has presented somewhere a picture of the personality of Jane Austen. Miss Austen visited the Thackerays and took tea with them. Her hosts waited in vain for the brilliant conversation, or even intelligent remarks that they expected. Thackeray, before the evening was half over, made his escape to the club." The writer is wisely vague as to where Mrs. Ritchie relates this precious story, for it is impossible that she could have originated anything so absurd. Born in India, Thackeray, according to his own statement in "The Four Georges," "first saw England when she was mourning for the young Princess Charlotte," who died November 6, 1817. As Jane Austen had died the 18th of the previous July, it is obvious that the alleged meeting could not have taken place. But let us suppose that Thackeray's memory was at fault, that he reached England somewhat earlier, and that the two novelists met: what then? On the day of Jane Austen's death, Thackeray had reached the ripe age of six; and it is safe to assume that the boredom was on the part of Jane Austen, and that Thackeray retired, not to the club, but to the nursery.

ALBERT MATTHEWS.

Boston, Feb. 5, 1900.

RUSKIN.

Since earth was beauty first to human eyes,
And truth grew wonderful in man's desire,
No other soul has felt such longing rise,
Such passion for them, as a living fire
Of noblest aspiration making sweet
The pathway of the dust for aching feet.
Out of this earth his spirit-blossoms unfold,
As some pure lily from the age-black mould.

LEWIS WORTHINGTON SMITH.

The New Books.

DEMOCRACY OUT OF JOINT.*

Mr. Gamaliel Bradford owes such public reputation as he enjoys mainly to the numerous contributions that he has made, in the last thirty years or so, to certain leading journals of the country, in which he has freely criticised the course of our governments and confidently offered a specific remedy for the evils that have furnished the subjects of his criticism. He now comes before the public with an elaborate work, which comprises two volumes of more than eleven hundred pages, devoted to a much fuller and abler presentation of his well-known views. The range of his argument is very wide, and it is impossible in these columns to do more than to state his leading ideas. First, however, we must seize the author's point of view.

Perhaps occasional readers, or even regular readers, of his newspaper lucubrations have formed the opinion that Mr. Bradford despairs of popular government. Not at all; he is rather a thorough believer in democracy. On this point he takes pains not to be misunderstood. He begins with the well-known yet almost astounding fact that "within little more than a century a force has made its appearance in the world which was never before known, and which, having already changed the whole face of society, points to still greater changes in the future"; the allusion being "not to a physical but to a moral cause; that is, the carrying on of government, if only in theory, in accordance with the expressed wish of the great mass of the people." His first chapter is devoted to historical illustrations of this proposition. He examines and thrusts aside "some criticisms of democracy" that have been made by such well-known writers as President Woolsey, Francis Parkman, and Sir Henry Sumner Maine, and asserts a confident faith in popular government. He insists that history furnishes no good reason for discarding it, but the contrary. If popular governments have made mistakes and fallen into excesses, so have all other governments since society began — mistakes and excesses both greater and more numerous. At the same time, popular governments have been the source and cause of reforms and benefits of the most extended and beneficent character. The facts of history that he marshals to support these

* THE LESSON OF POPULAR GOVERNMENT. By Gamaliel Bradford. In two volumes. New York: The Macmillan Co.

propositions, and particularly the last one, are extremely effective. Think of it! when Blackstone wrote his "Commentaries" in 1760-70 there were a hundred and sixty capital crimes under the English law; up to 1838, poor debtors were immured in the miserable prisons of the time; down to 1833, Parliament had done nothing whatever for popular education in England and Wales, and then began with the pittance of £20,000 a year; while as late as 1815 the tax on a copy of a newspaper was fourpence. The extraordinary changes that have been made in these matters, and many more, are the work of democracy. "Much space has been given to the experience of Great Britain, because it is there that the best results of popular government have been worked out." The other countries that have been deeply touched by the democratic spirit are passed in review, with an outcome that, on the whole, is encouraging. If the United States has not made as much progress in matters of government as some other countries — which must be admitted — "one reason is that we began at a point so relatively high that a proportionate improvement was not to be expected, especially when it was encumbered during the first half century with the conflict with slavery, and since then with the tide of promiscuous foreign emigration."

Before passing on, we may remark upon the almost universal tendency to exaggerate the weaknesses and excesses of democracy as compared with those of aristocracy or monarchy. The fact is a distinctly interesting one, and its psychology well worth investigation. Somehow it is far worse for the people to kill than it is for the prince or the lord; also far worse to kill a prince or lord than it is to kill the people. And yet Mr. Froude assures us, in a powerful paragraph of his "Cæsar," that the popular party, as compared with the aristocratic party, has always been the party of moderation and mercy.

"Patricians and plebians, aristocrats and democrats, have alike stained their hands with blood in the working out of the problem of politics. But impartial history also declares that the crimes of the popular party have in all ages been the lighter in degree, while in themselves they have more to excuse them; and if the violent acts of revolutionists have been held up more conspicuously for condemnation, it has been only because the fate of noblemen and gentlemen has been more impressive to the imagination than the fate of the peasant or the artisan. But the endurance of the inequalities of life by the poor is the marvel of human society. When the people complain, said Mirabeau, the people are always right. The popular cause has been

the cause of the laborer struggling for a right to live and breathe and think as a man. Aristocracies fight for wealth and power — wealth which they waste upon luxury, and power which they abuse for their own interests. Yet the cruelties of Marius were as far exceeded by the cruelties of Sylla as the insurrection of the beggars of Holland was exceeded by the bloody tribunal of the Duke of Alva; or as 'the horrors of the French Revolution' were exceeded by the massacre of the Huguenots two hundred years before, for which the Revolution was the expiatory atonement."

But while a firm believer in democracy, Mr. Bradford contends that in the United States, and in some other countries where popular government is found, democracy is out of joint. Popular government is not producing its legitimate fruits. Incompetence, extravagance, and corruption abound and grow apace. He passes in review our National, State, and municipal governments, as they bear upon this point. The suppression of the Southern rebellion and the maintenance of the Union, together with "the crowning glory," the restoration of peace, and the speedy reestablishment of fraternal relations between the sections, shows what the American democracy is capable of doing when it has a fair chance.

"A firm conviction is justified that the spirit which did these things is just as available to-day for the victories of peace as it then was for those of war; that it can be made use of for reforms which would immediately insure the purity and efficiency of government in the Nation, the States, and the cities. Why it is not, and how it may be so made, it is the object of this book to examine."

What, then, is the matter? Why does not popular government work as it ought to work? Why is it that our governments are inefficient, costly, and often corrupt? The answer comes in such propositions as that "The executive is the essential branch of government," "Neither the people nor the legislature can govern," and "Our dangers arise from the legislature." Much of the author's argumentation is really, but not formally, an expansion of the well-known sentences that Madison sent in one of the papers of "The Federalist."

"Experience proves a tendency in our governments to throw all power into the legislative vortex. The executives of the States are little more than ciphers. The legislatures are omnipotent. If no effectual check can be devised on the encroachments of the latter, a revolution will be inevitable."

Such was Mr. Madison's prophecy. If he and his compeers could have seen the spectacle of mingled incompetence and corruption that our worst State legislatures present year after year — the carnivals of folly and selfishness — they might have been too disheartened to go farther

with the experiment of popular government. Fortunately, the character of Congress has never fallen so low, although that is low enough; but the municipal legislatures have gone still lower.

Good government, we are told, is impossible without leadership, and legislatures cannot lead. Political leadership, like all other leadership, is necessarily individual, and it must reside in or be directly connected with the executive.

"In all cases in history where a nation has been lifted out of almost desperate complications, it has been always under the leadership of one man. Take the dawn of modern civilization in Europe under Charlemagne. There is William the Silent in Holland, William Pitt in England, Richelieu and Napoleon in France, Stein and Bismarck in Germany, Cavour in Italy, Washington and Lincoln in America."

If it were objected that some of these names are of ominous sound to believers in popular government, the author would reply that they stand for the power and value of leadership, which is just as important in popular governments as in any other.

What then is the remedy for the ills of the body politic? What must be done to put democracy in joint? In general the answer is that the power of the legislatures must be limited and the power of the executives be increased, while the two are brought into closer affiliation. In a word, the answer is the specific—if the word may be allowed—that Mr. Bradford has been holding up to view all these weary years, a form of cabinet government.

"For this it is necessary that they [Congress and the President] should come physically into contact; that the executive should have just as good an opportunity of stating his position and defending his rights before the great arbitrating tribunal of public opinion as the legislature has, and that each branch should enforce responsibility upon the other."

"The prescription for the complaint," Mr. Bradford tells us, "is furnished to us by good authority," namely, a bill that was submitted to the National Senate by an influential committee of its members in February, 1881, of which the following are the two leading paragraphs:

"That the Secretary of State, the Secretary of the Treasury, the Secretary of War, the Secretary of the Navy, the Secretary of the Interior, the Attorney General, and the Postmaster General shall be entitled to occupy seats on the floor of the Senate and House of Representatives, with the right to participate in debate on matters relating to the business of their respective departments under such rules as may be prescribed by the Senate and House respectively.

"That the said Secretaries, the Attorney-General, and the Postmaster-General shall attend the sessions of the Senate on the opening of the sittings on Monday

and Thursday of each week to give information asked by resolution or in reply to questions which may be propounded to them under the rules of the Senate and House; and the Senate and House may by standing order dispense with the attendance of one or more of said officers on either of said days."

So far as remedy is concerned, Mr. Bradford's reasoning in great part may be described as the expansion and enforcement of these main ideas.

We have now outlined, very roughly, the general course of the argument. It will not be at all new to many readers. These ideas have been more or less familiar to the country for a generation. Criticism of them, to be of value, would necessarily require space that we cannot devote to the subject. We have long been of the opinion that it is desirable to bring the legislative and executive branches of our governments into much closer connection, borrowing, as far as we fairly can considering our institutions, the cabinet idea of England; but we must confess to not being fully persuaded that if this were done the effects would be as far-reaching and as beneficent as Mr. Bradford, in his enthusiastic advocacy, is disposed to think. For the rest, it must suffice to say that he conducts the discussion with decided ability and earnestness; that he brings before us an amount of historical and political information that makes his work valuable for the purposes of comparative study, and that, even if one does not agree with him fully, or not at all, in his main theses, he must admit the great importance of the subject and the value of all discussions of it that show marks of serious study by an earnest and able mind.

We have a single reflection to add. If salvation can come to us only in the manner that Mr. Bradford believes, the outlook is not very encouraging. His main idea has now been for some time before the country. We have not forgotten—although he does not mention it, that we have observed—a resolution which was before the House of Representatives in 1865, in the identical words, or nearly so, that are quoted above from the report of 1881, and that nothing came of it but talk. Mr. George H. Pendleton, then in the House, was the real author of the measure, as he was no doubt of the later one. General Garfield, who was always deeply interested in whatever promised to improve government, then serving his first term in the House, supported it in an able speech that may be found in the first volume of his published works. This was his peroration:

"I hope, Mr. Speaker, that this measure will be fairly considered. If it do not pass now, the day will

come, I believe, when it will pass. When that day comes, I expect to see a higher type of American Statesmanship, not only in the cabinet, but also in the legislative hall."

Unhappily, we see no sign of progress since that day, and the realization of the prophecy seems as far off as ever. B. A. HINSDALE.

REALISM IN FRENCH HISTORY.*

"To note the varying forms of government, to trace the ancient origin of modern laws and customs, to mark the encroachment of absolutism on popular rights, to describe the long-continued struggle of the many to throw off the yoke of the few, to emphasize the corrupting influences of the union between Church and State, to illustrate once more the blighting effects of superstition, ignorance, blind obedience, unjust laws, confiscation under the disguise of unequal taxes, and the systematic plunder, year by year, of the weaker classes by the stronger, have been the motives which led to the enormous labor involved in this book."

Thus forcibly stated is the comprehensive proposition of which Mr. Watson's "Story of France" is the demonstration. He explicitly disclaims any attempt to fill in details in his study of the development of a great people, and protests that nothing less than a great purpose would have led him to undertake the production of these two large volumes. This purpose, then, is the *raison d'être* of the work; it looks out on every page, it is apparent between the lines, it colors the facts and makes an untrue perspective; and the question ever recurs, Does the end justify the means?

If, however, we accept this proposition and make allowance for the purpose, we have only applause for the consistent attitude and fearless honesty of the author. His aggressive truth-telling makes French history superlatively realistic, and his fertile mind, keen wit, and dramatic power combine to make a story of absorbing interest. He is no technical historian whose qualifications invariably include scholarly research, accuracy, and discriminating judgment. He is, rather, the philosopher, who, after wide reading and assimilation, has been inspired to present in entertaining form the historical discoveries of others. In other words, Mr. Watson is the popular historian in vogue to-day.

The historian of a half-century ago was the man whose work showed care, symmetry, grace of style, fluency, and finish. Accuracy was

necessary, to be sure; but the manner was of greater importance than the matter, and errors of characterization, if there were such, were uniformly in favor of the personage depicted. To-day we seem to see a reaction, and the danger of an extreme in the other direction seems imminent. If, as has been stated, we had "by a slow process of evolution well-nigh discarded from the lives of our greatest men of the past all human faults and feelings; have enclosed their greatness in glass of the clearest crystal and hung up a sign 'Do not touch,'" we are on the verge of another extreme wherein a commendable ambition to "humanize" runs riot and renders inhuman. It is apparently true that the public has outlived the days of mythology and is tired of hero-worship. Nothing is so relished as the "True Story," wherein the traditional bundle of valor and virtue is invested with real flesh and blood and painted with true, if less vivid, colors. It is a refreshing performance, and when the task is undertaken with sympathy and enthusiasm, and the attributes of the writer include fluency and a well-balanced use of dramatic effect, he is then able to count upon the support of that uncertain quantity — the reading public.

Mr. Watson has succeeded admirably in meeting the demands of this exacting critic. The sympathy and enthusiasm are not wanting, his creatures are men, not mere historical figures, the style is dramatic and the interest sustained. But having got the ear of the public, is it fair to impose upon the credulity of his audience? Is there any justifiable excuse for working upon the feelings of the reader with the weapons of the emotional evangelist? Will not the effort to paint dark days blacker — to ignore the rays of light and truth which have never been quite obscured — react in a way to bring discredit upon the narrative? If this tendency develops, shall we not expect a protest against extravagant realism in history?

Let us examine, by way of illustration, Mr. Watson's portrait of Frederick II. of Prussia.

"Frederick the Great is one of the 'great men' of history. Like most members of that order, he was unscrupulous, ungrateful, cruel, and treacherous. He played politics with a callous double-facedness that was Machiavellian in its perfect art. He could lie like Queen Elizabeth, could be as merciless as Cæsar, as vindictive as Philip II., and as cynical as Sylla."

We fail to find a syllable of commendation in a score of references to this celebrated monarch. It is fierce treatment for a personage of such

* THE STORY OF FRANCE FROM THE EARLIEST TIMES TO THE CONSULATE OF NAPOLEON BONAPARTE. By Thomas E. Watson. In two volumes. New York: The Macmillan Co.

achievements, by a writer who goes out of his way to accord credit to a king so universally condemned as Philip II.

Mr. Watson's cordial condemnation of affairs existing under our own flag finds expression in an interpolated paragraph on Taxation, which, with its prophecy between the lines, we quote.

"Taxation, after all, is confiscation. When the government takes no more than its just dues, the evil is a necessary one, for the government must live at the public expense. . . . More than it needs is tyranny. . . . Exceptions are made of those ablest to pay. . . . Now let the wrong go one step further. Let the privileged be salaried, pensioned, and sinecured out of the tribute wrung from the unprivileged, and we have a government which will become as rotten, as cruel, as vicious, and as intolerable as any that ever existed in the days of paganism.

"This was precisely what Bourbon was driving at, precisely what Richelieu achieved, precisely what Louis XIV. enjoyed, precisely what went to pieces under Louis XVI., and precisely what now exists in all Christian lands."

Is this history, or has history simply furnished an excuse for a political stump-speech or a text for a campaign argument? That Mr. Watson was not unprepared for criticism because of these frequent digressions, is apparent; for he discusses the province of the historian, and defends his "right to meddle with politics."

"Is it not, then, the legitimate right of the historian to deal with laws as well as battles? With robberies by statute as well as robberies by riot? Must he write of the crimes of the sword and never speak of the crimes of the pen?"

But whether in sympathy or at variance with this purposeful historian, we read on. The force and sincerity of the writer are unmistakable, and the tale is fascinating. Mr. Watson's first essay in history has succeeded, without doubt, in stimulating interest in his subject; and herein must lie one of the chief merits of a book, where the facts of history are too often sacrificed to striking epigram and entertainment. There are scores of statements in these absorbing pages which cannot be corroborated; and more numerous than these are the distortions of fact, or the failure to give all the facts, which make it impossible to designate the work as history in an authoritative sense. There are so many examples which illustrate one or the other of these faults, that it is difficult to choose. However, the revolting account of life under the *Ancien Régime*, in the second volume, is a conspicuous illustration. Should we accept it in its entirety, we must believe in the unspeakable degradation of French Royalty and nobility—universal and without exception; we must count virtue and decency un-

known except among shopkeepers. Indeed, even from a champion of the people, is not the argument against classes weakened by wholesale denunciations?

Thus we have the partisan, the prophet, the reformer. Yet, whatever the rôle, the promise in the preface has been faithfully kept, and these two readable volumes bear conspicuous evidence of sincerity and ability.

M. S. B. A.

CLASSICAL HISTORY, FESTIVALS, AND LEGENDS.*

The study of all matters pertaining to the Roman Empire has of late years taken on something of a new phase. In the place of the universal vilification of a generation ago, students of to-day accord to Roman life something like a just measure of credit. In the same proportion as the study of the first few centuries of the Empire has not been carried on from the point of view of Christian apologetics, have we come to see the extraordinary modern quality of the life then lived. Professor Thomas, in "*Roman Life under the Cæsars*," has given a somewhat general treatment of this subject from the new point of view. He is well grounded in his literature, and has very properly made use of archæology as furnishing materials for reconstructing the life of the time. Especially does this appear in his study of the Roman home life and the barbarians. The subjects handled are somewhat miscellaneous, and the student of Friedländer will find few things new, but the work makes a capital handbook of its subject.

Another phase of the present interest in classical history is to be seen in the study of numismatics, a branch of archæology that has to-day some better use than to amuse amateur collectors. The "*Handbook of Greek and Roman Coins*," by Mr. Hill of the British

*ROMAN LIFE UNDER THE CÆSARS. By Emile Thomas, Professor at the University of Lille. Illustrated. New York: G. P. Putnam's Sons.

A HANDBOOK OF GREEK AND ROMAN COINS. By G. F. Hill, M.A., of the Department of Coins and Medals in the British Museum. With fifteen collotype plates. New York: The Macmillan Co.

THE ROMAN FESTIVALS OF THE PERIOD OF THE REPUBLIC: An Introduction to the Study of the Religion of the Romans. By W. Warde Fowler, M.A., Fellow and Sub-Rector of Lincoln College, Oxford. New York: The Macmillan Co.

THE HOMERIC HYMNS. A New Prose Translation, and Essays, Literary and Mythological, by Andrew Lang. With illustrations. New York: Longmans, Green, & Co.

THE UNPUBLISHED LEGENDS OF VIRGIL. Collected by Charles Godfrey Leland. New York: The Macmillan Co.

Museum, is something more than a mere description of different coins, and for that reason is exactly the work that has been wanted. It will be difficult to find a better presentation of such matters as the manufacture of the coin, and the process of dating coins, than is given in this handbook. Occasionally, however, one might be inclined to differ with his judgment as to the authenticity of issues: as, for example, in the case of those issued in the year three of Judæa, which have been commonly assigned to Simon the Maccabee. Mr. Hill refers this to the period of the great revolt under Nero, but gives no reason for his decision. The volume contains a series of valuable appendices, not the least important of which is a select bibliography. In addition it has fifteen colotype plates, which are as beautiful representations of the coins as one is likely to see.

Equal commendation can be given the work upon Roman Festivals, by W. Warde Fowler. The plan of the book is perhaps somewhat arbitrary, as it follows the calendar in its description of the festivals. This, of course, has a certain encyclopædic advantage, but at the same time does not give the assistance which comes from a classification of festivals on the basis of their intention. In this connection, however, it should be stated that the author is not as greatly interested as are men like Mr. Frazer in the origin and deep-seated intention of the festivals, but is more concerned in describing the customs as they actually existed. Within these limits, the book is most admirably constructed, and forms an exceedingly valuable addition, not only to our knowledge of Roman life, but also to our knowledge of Roman religion; for notwithstanding the praiseworthy absence of speculation on the part of the author as to the question whether the Roman festivals preserved primitive customs, no one can read the mass of material brought together so carefully without feeling the force of the claim that religious festivals are largely the conventionalized customs of primitive people preserved as forms of worship long after their original intention has been forgotten.

It is somewhat startling, however, to find this thesis carried out so rigorously by Mr. Andrew Lang within the somewhat narrow limits of the Homeric Hymns. Mr. Lang is very sure that the Hymns are fragments of a school which had a great master and great traditions. This, of course, is not especially sensational, but he also seeks "the origins of Apollo, and of the renowned Eleusinian Mys-

teries, in the tales and rites of the Bora and the Nanga; in the beliefs and practices of the Pawnees and Larrakeah, Yao, and the Khond." This purpose Mr. Lang elaborates in his striking conclusion, all of which would well bear quotation, but perhaps the following sentences most of all:

"The confusions of sacred and profane; the origins of the Mysteries; the beginnings of the Gods in a mental condition long left behind by Greece when the Hymns were composed; all these matters need elucidation. I have tried to elucidate them as results of evolution from the remote prehistoric past of Greece, which, as it seems, must in many points have been identical with the historic present of the lowest contemporary races. In the same way, if dealing with ornament, I would derive the spirals, volutes, and concentric circles of Mycenaean gold-work, from the identical motives, on the oldest incised rocks and kists of our Islands, of North and South America, and of the tribes of Central Australia, recently described by Messrs. Spencer and Gillen, and Mr. Carnegie."

"Greek religion, Greek myth, are vast conglomerates. We find a savage origin for Apollo, and savage origins for many of the Mysteries. But the cruelty of savage initiations has been purified away. On the other hand, we find a barbaric origin for departmental gods, such as Aphrodite, and for Greek human sacrifices, unknown to the lowest savagery. From savagery Zeus is probably derived; from savagery come the germs of divine amours in animal forms. But from barbarism arises the sympathetic magic of agriculture, which the lowest races do not practise. From the barbaric condition, not from savagery, comes Greek hero worship, for the lowest races do not worship ancestral spirits."

It goes without saying that the translation of the Hymns is done into excellent English—perhaps just a trifle over-classic.

It is a far cry from this work of Mr. Lang's to mediæval legends as to Virgil. To most readers of Mr. Leland's collection of the "Unpublished Legends of Virgil," one may suppose, it will come as a surprise to know that the friend of their school days, like so many worthies, was transformed by mediæval popular imagination into a sorcerer, generally with honorable and kindly intentions, and that throughout Italy there are still in existence among the people stories of his extraordinary performances. The probability is that they all spring from the Sixth Book of the *Æneid*, and are thus humble guarantees of the guide chosen by Dante; but apart from that, is not Virgil the last man, unless it be Horace, who would expect to find himself made into a mediæval demigod? The stories are translated from a large number of sources, and form as curious a tail-piece to classical study as they are serviceable to the student of folk-lore.

SHAILER MATHEWS.

PROFESSOR FISKE'S ESSAYS.*

"A Century of Science" is the slightly misleading title, explained by the sub-line "and Other Essays," of a little book which will be welcomed by many readers. While the Other Essays — which, in fact, include addresses, biographies, and book reviews, as well as essays proper — form much the larger portion of the book, the spirit of a century preëminently scientific runs through the whole and does much to justify the leading title. The initial essay of the volume is an excellent presentation of the principal results of the scientific work of the last hundred years stated in terms of philosophy. The extension of the knowledge of chemical and physical laws over the extra-terrestrial sphere, the development of uniformitarianism in geology, of the doctrine of correlation of forces in physics, of natural selection in biology, and of the philosophy of evolution in all branches of research, are all well shown in proper relations. Where, however, one attempts so much in a single essay, mistakes of fact or emphasis are hardly to be avoided. In the present case, for example, while the pre-Darwinian evolutionists have been treated to a refreshing meed of justice, the pre-Lyellian geologists are more scantily served. Particularly are the earlier French geologists ignored; and this is the more unexpected since Sir Archibald Geikie has so recently called fitting attention to them.

The chapters on the "Scope and Purpose of Evolution" and on "The Part Played by Infancy in the Evolution of Man" belong together, and include a discussion of Mr. Spencer's views, which, in the light of the fund of personal anecdote brought in, we must consider as almost *ex-cathedra*. In "Guessing at Half and Multiplying by Two," a much needed dressing-down is given to some would-be critics of science. In lighter vein is the essay on circle-squarers, perpetual-motion inventors, and others of similar pursuits who are considered under the caption "Some Cranks and their Crotchets."

The remaining miscellaneous essays include a discussion of the late lamented "Arbitration Treaty," "Cambridge as a Village and City," "The Origins of Liberal Thought in America," "A Harvest of Irish Folk-Lore," and the well-known summary of "Forty Years of the Bacon-Shakespeare Folly" contributed to the

* A CENTURY OF SCIENCE, and Other Essays. By John Fiske. Boston: Houghton, Mifflin & Co.

anniversary number of "The Atlantic Monthly." The biographies are four in number. They deal with Edward Livingston Youmans, Sir Harry Vane, Edward A. Freeman, and Francis Parkman. Of these essays, the first is mainly a personal tribute. The second and third are concise interpretations of the work of the men. The fourth is a really notable summary of the life and work of a very notable man. Professor Fiske, vigorous fighter that he is, can hardly hide himself and his opinions even in writing biography, and in speaking of Youmans he finds place for a word on the intemperance of the temperance party (p. 76), and he turns from Parkman for a side-thrust at forty per cent tariffs (p. 223).

On the whole, the book is a collection of exceedingly readable and thoughtful papers previously widely scattered.

FOSTER BAIN.

THE PROBLEM OF DISTRIBUTION.*

In no part of the industrial sphere has the failure of the classical economy to explain the new order of affairs, following the widespread use of machinery and the consolidation of industries, been so apparent as in the field of Distribution. Realizing that this failure had its origin in the theory developed by the older economists, that the value and prices of commodities were determined under conditions of free competition, the later economists, notably the Austrian school, have brought forward the marginal-utility theory of value, explanatory of monopolized as well as competitive industries, of conditions in a dynamic as well as in a static society. This theory,

* VALUE AND DISTRIBUTION. By Charles William Macfarlane. Philadelphia: J. B. Lippincott Co.

OVERPRODUCTION AND CRISES. By Karl Rodbertus. Translated by Julia Franklin. New York: Imported by Charles Scribner's Sons.

THE PSYCHOLOGY OF SOCIALISM. By Gustave Le Bon. New York: The Macmillan Co.

THE PROFIT OF THE MANY. By Edward Tallmadge Root. Chicago: Fleming H. Revell Co.

SYMPATHETIC STRIKES AND SYMPATHETIC LOCKOUTS. By Fred. S. Hall, Columbia University Studies. New York: The Macmillan Co.

HISTORY AND FUNCTIONS OF CENTRAL LABOR UNIONS. By William Maxwell Burke. Columbia University Studies. New York: The Macmillan Co.

A DIVIDEND TO LABOR. A Study of Employers' Welfare Institutions. By Nicholas Paine Gilman. Boston: Houghton, Mifflin & Co.

PAUPERIZING THE RICH. By Alfred J. Ferris. Philadelphia: T. S. Leach & Co.

THE FREE SYSTEM IN THE UNITED STATES. By Thomas K. Urdahl. Madison, Wis.: Democrat Printing Co.

A HANDBOOK OF LABOR LITERATURE. Compiled by Helen Marot. Philadelphia: T. S. Leach & Co.

subject to slight modifications by individual writers, may be said to have found a permanent place in the writings of present-day economists. But the application of this theory to the problems of Distribution has proceeded but slowly. Some valuable work in this direction has been done, it is true, especially by American economists. But the work so done is fragmentary, and is so scattered through the magazines that there is danger that its real value will not be recognized.

It is the work of bringing together this scattered material, and of constructing out of it and the work of the Austrians a theory of Distribution consonant with modern conditions, that Dr. Macfarlane has attempted in "Value and Distribution." His work is, however, not entirely one of construction, as his criticism of other writers and modification of their views ultimately leads him to a presentation of a theory of his own. This theory of Distribution originates in his belief that neither the cost theory of Ricardo nor the marginal-utility theory of the Austrians serves as a complete explanation of the way in which price is determined. The former fails because it does not show that in the case of monopoly or scarcity of goods the producer obtains a surplus over costs; the latter fails because it does not take account of consumers' surplus. The author's contention is that the point at which price is fixed is more or less indeterminate, being somewhere between the marginal utility of the good to the consumer and its marginal utility to the producer, the exact point depending on the relative monopoly strength of buyer and seller. This he terms the monopoly theory of price, true of all goods which are not freely reproducible. In distributing the social product among the various factors of production, we may find, the author contends, three forms of surplus: We have rent, which is a differential surplus peculiar to all factors, and is due to actual differences in the productivity of different portions of land, capital, labor, or employers. It does not enter into price, but is determined by price. We have also a marginal or monopoly surplus, which is secured by all factors in case they are engaged in the production of commodities which have a monopoly or scarcity value. This is the surplus over the marginal utility to the producer mentioned above in treating of price. Unlike the surplus rent, this is secured by all producers, those on the margin as well as those above it; and, unlike rent, it does enter into price. The author would call this monopoly surplus *profits*; but it would seem likely to cause confusion to use a word of common usage to denominate this unfamiliar conception of *monopoly earnings*. The third form of surplus is the normal surplus secured only by the factors that are freely reproducible, capital and labor. The normal surplus in the case of capital is interest, in the case of labor it is gain. Both result from the fact that the supply of these factors is limited by the abstinence of the marginal saver or laborer, as the case may be, who sacrifices present

enjoyment in order to continue producing for the future. Like the surplus profits, this normal surplus enters into price. From this brief statement of the theory it will be seen that confusion must inevitably result from the attempt to keep separate these three forms of surplus. Little seems to be gained by the effort to treat interest and gain as a surplus. The author himself admits that in a progressing society they become a part of costs. The writer's criticism of recent theories is characterized by much acuteness, but the continuity of his own argument is broken by the unnecessarily long excursions into the history of theory, and by the numerous and lengthy quotations with which the pages of his book are filled.

The present system of distribution finds a sharp criticism from the extreme socialistic standpoint in Rodbertus's "Overproduction and Crises," an excellent English translation of which has been made by Miss Julia Franklin. Rodbertus's theory of crises is, in brief, as follows: In spite of an increasing productivity of labor, the wages of the laboring classes become an ever smaller portion of the national product. Because of this fact, "the purchasing power of four-fifths or five-sixths of society does not expand in proportion to the progressive production, but rather simultaneously contracts in like proportion, from which it would be just and easy to demonstrate the necessity of gluts." If every participant in exchange retained the entire product of his labor, then no glut could arise from over-production of any one or of all commodities until more of them had been produced than were required by society. The purchasing power of society would then always remain commensurate with its productiveness. In a critical Introduction to this work, Professor J. B. Clark points out that crises do not result either from over-production or from a wrong distribution, but from misdirected production; i. e., employers have made speculative and inaccurate estimates of incomes that are to exist in the future. Even if Rodbertus's theory of wages as a steadily declining share of product were true, it would not lead to a crisis. "Whatever qualities producing employers may lack, they have the capacity to bring the kinds of goods that from year to year they make into a general conformity to any gradually changing demand."

"The Psychology of Socialism," by the author of "The Psychology of Peoples" and "The Psychology of the Crowd," is an interesting and suggestive book. To suggest, however, is not to demonstrate; and, unfortunately, the writer has accepted his suggestions as though they were already beyond the pale of controversy, and has been at little pains to examine the premises on which he bases his conclusions or to carefully weigh the evidence with which he supports them. As a consequence, many of his statements are without foundation, and even such of his interpretations of phenomena and tendencies as seem reasonable need far more proof than has been offered before we can

accept them as final. They suggest an explanation, but do not warrant it. Socialism, the author thinks, is rapidly gaining converts, and gives promise of a speedy adoption by one of the nations of Europe. It owes its power, however, not to any inherent truthfulness of its theories, nor to the fact that it would bring to its adherents the results at which it aims. Socialism is essentially a belief, and one which is rapidly assuming a religious form. It appeals to the emotions rather than to the reason, and its success, like that of all religious beliefs, is entirely independent of the proportion of truth which it contains. Its present success is due to the fact that it has appeared at a period in the world's history when men have become skeptical concerning the old doctrines and distrustful of the promises held out by the old religions. Something must replace the old doctrines, for "humanity has not been able to exist without beliefs." Socialism fits the needs of the hour. It is not based on logic, and it does not equal the old beliefs in the grandeur of its ideals; but it does constitute an ideal which, however low, "possesses the merit of bestowing on man a hope which the gods no longer give." Owing to the fact that it appeals to the imagination rather than to reason, socialism appeals to the Latin mind much more forcibly than to the people of Teutonic origin. M. Le Bon apparently regards it as inevitable that at least one among the Latin nations of Europe (present circumstances point to Italy) should make an experiment with socialism on a large scale. No latter-day prophet of Latin degeneracy has been more unsparing in his denunciation of the Romanic peoples than is this French psychologist and sociologist in the several chapters which he devotes to this subject. The Latin peoples, he asserts, are "characterized by feebleness of will, energy, and enterprise." Lacking the individual initiative of the Anglo-Saxons, they are constantly seeking to be guided and governed. Their past history, their present needs and lack of capacity, their system of education which teaches dependence and the need of external discipline, and their failure to modify the old concepts of religion without rejecting all belief, have "doomed" the Latin nations "to suffer the State socialism which the collectivists are preaching to-day." Had M. Le Bon confined himself to the work for which he is fitted and for which his book professes to stand — a psychological analysis of the social mind, with the purpose of discovering the grounds for the reception and rapid spread of socialistic doctrines — his book would have been of more worth and would have inspired more confidence than it will in its present shape. His knowledge of economic phenomena is not profound, and he lacks the sympathy for the laboring classes which is necessary to a fair discussion of the social problems of to-day. His fondness for generalizations and striking statements has led him into statements not only careless and crude, but such as are unwarranted by even the most superficial knowledge of the facts. Numerous examples might

be quoted, but one must suffice — an account of the Chicago strike of 1894. "It ended," says the author, "in the strike of all the railway men in the United States, and had as its further results the burning of the palaces of the Exposition and the immense workshops of the Pullman Company. The Government assumed the upper hand only by suspending civil rights, proclaiming martial law, and delivering veritable battle to the insurgents. The strikers were shot down without pity, and defeated."

"The Profit of the Many" is a strong appeal from a Christian socialist for unselfishness in the production, distribution, and use of wealth. The appeal is made on economic as well as on ethical grounds. Self-interest, says the author, is inadequate as a motive to secure the largest production of wealth. Production will not attain its true possibilities until every producer takes as his motto, "I seek not mine own profit but the profit of the many." The greater part of the book is taken up with a review and analysis of the social teachings of the Bible, wherein the author finds support for his thesis. Much of this work is well done. The treatment of the Mosaic code is especially suggestive. There is always the danger, however, that students of modern social problems who use the Bible to illustrate social teachings will read into the Scriptures lessons which they were never intended to convey. This, our author seems at times to have done, as when he tries to teach the necessity of coöperation from the story of Cain; equality of wealth from the account of the gathering of the manna; and sees in Christ's statement, "Seek first the kingdom," not its obvious meaning, seek righteousness, but a command to adopt socialism. No one can for a moment doubt the beauty of the ideal contained in the principle, "Seek the profit of the many," or can wish to withstand the effort to realize this ideal. But the author is wiser than his doctrine when he says that "only the universal prevalence of such a spirit can make socialism practicable; and with such a spirit, individualism would accomplish all the ends of socialism." The fact that Christ addressed himself to the individual in presenting the claims of a Christian life, and did not seek to overthrow existing social institutions, shows that society does not, because it cannot, enforce this ideal. The beauty of the principle lies in the very fact that it is to be voluntarily and cheerfully accepted, not enforced.

A timely and excellent monograph on an interesting subject is that of Dr. Fred S. Hall, entitled "Sympathetic Strikes and Sympathetic Lockouts." Dr. Hall defines a sympathetic strike as one in which "workmen having no grievance of their own take action out of a belief that another body of workmen is not fairly treated, and so take up the cause." A sympathetic lockout, on the other hand, "occurs when an employer discharges men against whom he has no grievance in order thus to enforce the settlement of some other dispute." The author

reviews briefly the efforts of statisticians and others to give precise meaning to the terms "strike" and "lockout," and decides that no absolute line of difference can be drawn. What the employer calls a strike, the laborer terms a lockout. Each party to the controversy tries to throw the responsibility for initiating the disagreement on to the other's shoulders. Our author concludes, therefore, that the attempt at distinction is both valueless and mischievous, and in scientific classifications should be dropped. But with what seems a strange inconsistency, the writer immediately insists that there is a clear distinction between a *sympathetic strike* and a *sympathetic lockout*. It would be interesting to know how he would make use of this distinction in a statistical table in which the distinction between strikes and lockouts had been abandoned. Is a sympathetic lockout a lockout and not a strike? If so, what shall be done with lockouts that are not sympathetic? If the answer be that there are no such lockouts, may we not ask why then the qualifying adjective "sympathetic"? The sympathetic strike is a comparatively recent invention, intended to further the purpose of the original strike. Its development does not indicate a growth of sympathy among the working classes, but a better knowledge of their common interests. The sympathetic lockout was of much earlier development. It was intended to prevent laborers from contributing to the support of fellow-laborers during a strike. The necessity for it is thus as old as the habit of contributions, and this is as old as unionism itself. The sympathetic strike is a powerful weapon, but it is like a two-edged sword: it cuts both ways, and requires intelligence for its effective use. The most powerful labor organizations do not make use of it. It has caused the downfall of the Knights of Labor and the American Railway Union. It cuts off financial assistance to the original strikers by a cessation of earnings of the sympathizers, and this financial assistance is of supreme importance. Dr. Hall, accordingly, does not believe that the future holds much in store for the sympathetic strike, and thinks that it is likely to be displaced by the "successive strike." The sympathetic lockout is even less likely to succeed. Prices rise, and competing firms who may have reached an agreement to assist each other find the temptation constantly growing stronger to break the agreement, either secretly or openly, in order to reap the advantage of high prices. The weakness of the sympathetic lockout thus constitutes a continual and automatic check to its application.

Another excellent monograph in the same series as the foregoing is that on the "History and Functions of Central Labor Unions," by Dr. William Maxwell Burke. By Central labor unions is meant the general union which is caused by the federation of the trade unions of a given locality, usually a city, for the purpose of rendering mutual assistance as in case of strikes, or of cooperating to secure a desired end. The unions that make up the Central union are not necessarily, or even generally, unions

of allied trades. In this respect the Central union differs from a national trade union, which is nearly always a federation of allied trade unions. The objects of the Central union are (1) to aid and strengthen the organization of the local unions; (2) to educate the laborers and the public "along those lines in which they hope to accomplish amelioration in the conditions of labor or to effect certain reforms"; and (3) to protect the rights and to defend the interests of the laboring classes by offensive and defensive alliances of the workers of the district or municipality, especially those in the local unions. Although Central labor unions were not unknown in earlier years, the period of rapid development of this form of organization in this country has been since 1880. Within this period they have grown both in numbers and in influence, and have done much to accomplish the above objects, especially that of organization. In furthering the great object of all trade union organizations — that of collective bargaining — the Central labor union has indirectly been of great assistance, especially where, as in Cleveland, the union has a salaried agent to transact the business. The chief defect is the looseness of the organization, and the fact that the local unions cannot be made to accept the decisions of the Central. Unless a radical change should take place in the organization of the Central unions, Dr. Burke does not think that they will be able to directly undertake the function of collective bargaining.

Plans for a reform of the existing wage system may be separated into three main classes. The first class is composed of those in which the employer takes the initiative and which are carried out under his supervision. In the second class, the laborers combine into organizations, such as trade-unions, with the view of obtaining better terms from employers. In the third class, the State takes the initiative and seeks to effect reforms through legislation. Such legislative measures range all the way from factory laws to the complete suppression of the wage system through socialism. It is probable that most economists and students of the labor question to-day expect the ultimate solution of the problem to be reached through one of the two last-named methods. But only the most rabid advocates of trade unionism or of socialism would deny the possibility of making substantial contributions toward the end of industrial peace through the first method proposed. It is further to be remembered that, as Mr. Gilman, in his work entitled "A Dividend to Labor," says, while "the distant future of industry may belong to coöperative production, or even to the socialistic stage, the present and the near future belong very plainly to capitalistic production on a large scale." In this system the employer-manager is an essential part, and his responsibilities to his employees and his power of establishing friendly relations between capital and labor are not slight. Many employers have shown their interest in and sympathy for their workmen by

the adoption of profit-sharing, or by what Mr. Gilman calls "an indirect dividend to labor"—the establishment of certain institutions designed to promote the welfare of their employees as a class. Some of these institutions, which include social clubs, hospitals, dispensaries, schools and libraries, restaurants and lodging houses, coöperative savings-banks, accident and old-age insurance, etc., have frequently been described in newspapers and magazines, but Mr. Gilman has rendered an important service by bringing together in one work the information concerning these institutions and the firms which have founded them. Not all the establishments maintaining these welfare institutions have been considered, but the most important ones in Germany, France, England, and the United States are described, and several chapters are devoted to a discussion of the principles on which such institutions should be founded and maintained. One point mentioned by the author needs to be noted, and that is the danger of paternalism in the management of such institutions. Especially in America is it desirable to leave to the workmen the chief part in the administration of such institutions. Many philanthropic measures have been wrecked through a dictatorial policy or a patronizing spirit on the part of the employer. In the concluding chapters of the book, Mr. Gilman supplements his earlier work by some additional information concerning profit-sharing.

The reader of economic literature who can afford to devote some time to the consideration of panaceas for social disorders will find entertainment, if not instruction, in the perusal of Mr. Alfred J. Ferris's book entitled "Pauperizing the Rich." Like most social reformers, Mr. Ferris finds the cause of poverty and distress to be the inequality in the distribution of wealth; but, unlike many reformers, he does not propose, in order to bring about a better distribution, to reconstruct the present system of production or to abolish in its entirety the competitive system of distribution. The enormous production of wealth which has characterized the nineteenth century the author attributes to the great discoveries and inventions and the improvements in the processes of industry which have been made since 1770. These inventions have usually been patented by their inventors, and royalties charged for their use under governmental protection for a series of years, at the end of which period they have been thrown open to the public. It is the latter part of this plan to which Mr. Ferris objects. He admits that at the expiration of the patent period the benefit of the invention goes to the consumer; but he is not satisfied with this. He apparently regards the consumer as, in some sort, an enemy of society, and thinks that in reaping the benefits of improved production the consumer is receiving an advantage which he has not earned. He would have the national government assume the ownership of these expired patents, copyrights, etc., in perpetuity and would furthermore have the government assume

control over all improvements that have been made in industry since 1770. The government should collect the royalties on the same principle that would be followed by an individual, and should then divide the proceeds equally among the people of the country. The effect would be, he thinks, to raise prices about one hundred per cent; but each person would receive as his share of the "Property in Ideas" an income, estimated by our author at one hundred and sixty dollars. "Rated in purchasing power, as compared with the present, therefore, each man's income would be equal to one half of his present income plus one-half of the average income." This plan, he thinks, by guaranteeing everyone some sort of a living, would abolish poverty, do away with much of the present social inequality, abate sinful extravagance and remove the temptation to display, prevent crises, raise wages and guarantee employment to labor, prevent friction between employer and employed, check intemperance, gambling, and the social evil. It would even do much toward reforming the criminal and curing the defective classes. There is always some danger of doing injustice to a writer by thus epitomizing his theories, and, of course, we have not attempted to describe the ways in which Mr. Ferris's plan is to bring about these desired results. Still, we think that this brief statement of method and results exaggerates in no way the absurdity of the book. It is useless to criticize the theory, or to try to show what effects such a measure proposed would have on the social and economic habits of the people. Mr. Ferris is not unaware of the objections which would be raised to his measure, but he puts them lightly aside as mere trifles—the obstacles certain to be thrown in the path of any reformer. A careful study of the principles of taxation and an investigation as to the results of our present pension system would richly reward him.

The State influences distribution in many ways that do not savor in the least of Socialism. Perhaps the most important of these ways is through its taxing power. How it may use this power to enrich individuals at the same time that it diminishes the resources of others, is well shown by Dr. Urdahl's monograph on "The Fee System of the United States." This is a carefully-prepared work whose value is accentuated by the fact that this subject has hitherto received scant attention in the American treatises on public finance. The scope of the monograph is somewhat wider than its title implies, since it treats not only of the fee system in this country but gives an historical review of the fee systems of Europe, both ancient and modern, and has a chapter on the theory of fees in general. The author quite rightly defends fees on the principle of benefits or service performed by the State, thus distinguishing them from taxes which are levied in proportion to the ability of the tax-payer. He follows Neumann, Seligman, and Rosewater, in separating fees from special assessments; a distinction which, in the opinion of this reviewer, none of

these writers has succeeded in justifying. Special assessments seem to be only an important class of fees. Among the most important abuses which the author finds connected with the fee system to-day is its employment in police and other minor courts as a means of payment of judicial officers and others. The tramp problem is aggravated by the encouragement which the fees give to the judges and jailers to confine these men in the jails, and direct encouragement is often given to tramps to return. So with petty criminals. Payments according to the number of arrests or commitments swell the number of persons convicted in the police courts. This is shown whenever a change is made from fee payments to salaried court officials. The existence of court money paid to the wife who has made application for a divorce in order that she may hire an attorney, the author thinks, encourages divorce proceedings. Finally, the existence of offices which yield to their holders immense sums in fees is a standing premium to political corruption. The replacement of fee-paid public officers by salaried officials would do much to remove the political corruption connected with purely administrative offices.

Miss Helen Marot has compiled a bibliography of writings on the labor problem which will be of assistance to the readers of the literature on that subject. The execution of the work, however, is not entirely satisfactory. The titles of books are not always correctly given. The periodical literature is not included, on the ground that it is to be found in "Poole's Index" and the "Review of Reviews," while the compiler has included a mass of literature which, like "Monopolies" and the "Land Question," have no reference to the labor problem. The classification is peculiar in some respects, and we find such headings as "Utopias" and "How the Other Half Lives." One of the best features of the book is the list of the labor periodicals and labor songs. It would have been interesting to have included a list of the important works of fiction and the poems dealing with labor questions.

M. B. HAMMOND.

BRIEFS ON NEW BOOKS.

England in the days of her supremacy.

England, in the day of her military decadence and humiliation, may derive a melancholy satisfaction from the contemplation of the deeds by land and sea of the sturdier sons of her heroic past. In his "How England Saved Europe" (Scribner), Dr. W. H. Fitchett undertakes to tell, in two moderate-sized volumes written from the British point of view, the story of the long struggle against Bonaparte (1793-1815). Dr. Fitchett's picturesque and animated style, and his unflinching sense of the logical and dramatic unity of events, make his book an unus-

ually entertaining and impressive piece of military history. He regards the Napoleonic war as essentially a contest in which, through the instrumentality of England, the modern world was delivered from the thrall of a despotism of the later Roman type; and in his opening chapter he forestalls the catastrophe of the great drama he is about to unfold, by showing us the fallen Cæsar, a volubly complaining prisoner in the cabin of the "Bellerophon," sunk so low as to crave the favor of British citizenship from his captors. "Who," exclaims the author, "shall assess the value of these memories to the new and vaster England of to-day?" The value of these memories has, we are inclined to think, been in some regards doubtful. Have they not contributed to breed in Englishmen that arrogance that has caused the world to-day to jeer at them in their hour of humiliation, that blind self-confidence that has resulted in the rout of their gorgeous Bond Street generals by the unkempt farmer-strategists of the Transvaal? Perhaps, instead of persistently pluming herself on the "splendid memories" of the Nile and Waterloo, it would be better for England to reflect that it is for what she is to-day, not for what she was a hundred years ago, that the world is going to rate her. What her army is to-day is manifest; if it cannot stand before the Boers what showing could it make in a contest with a first-class power? Her navy, in respect of ships and armament, is powerful; but what, at present, must be the natural inference as to its *personnel*? There is great reason to fear that that natural inference will govern the political enterprises of her rivals in a momentous way at no distant date. But nevertheless, as we have already said, Englishmen may derive a melancholy satisfaction from the contemplation of the deeds of their forefathers; and they should find Dr. Fitchett's book much to their liking. He has not attempted to deal with England's political history during the period covered, nor are the continental wars of Napoleon touched upon, save incidentally. What is undertaken is "a living and realistic account of the greatest war England ever waged." The opening volume is mainly a record of naval actions, with, incidentally, an account of the surprisingly disaffected and even mutinous spirit prevalent in the navy at this period of great warlike achievements. Dr. Fitchett is an effective painter of sea-fights. His style is one that wakes and feeds the imagination, and his forthcoming and concluding volume will be awaited with widespread interest. The work is attractively printed, and liberally supplied with portraits, plans, etc.

Mr. Goldwin Smith's latest history.

In the preface to his new two-volume work entitled "The United Kingdom" (Macmillan), Mr. Goldwin Smith writes: "The friends who urged the writer to undertake this task know that it has been performed by the hand of extreme old age." If by this the author intends to disarm criticism or to

apologize for fancied shortcomings in the present labor, he has no occasion for it. As in his earlier writings, one finds in "The United Kingdom" the same clearness of insight and just appreciation of men and events, the same facility of expression, the same methodic grace, and, above all, the same masterly ability in so arranging and classifying material as to leave an ineffaceable impression of each historic period. The work is, in fact, more free from the faults and more replete with the beauties of the author's accustomed style than is usual to the labors of old age. If it was ever true, as a reviewer said of him a few years ago, that "with age he seems to have grown fond of crossing the ideas of all other men on all subjects and of arguing the worst result from any given present condition of affairs," the tendency has not developed, and old age has mellowed rather than heightened the historian's aggressiveness. The reverse of this is rather a most noticeable characteristic. Mr. Smith was once prone to berate the Irish race, to deny their fitness under any conditions for self-government, to prophesy naught but evil of all projects for political independence, and to insist upon the necessity for strong coercive measures if Ireland and England were to live in harmony. But in turning from the role of pamphleteer to that of historian, the just historical attitude has been adopted, and differences of location, race, and religion, together with certain unfortunate incidents in the history of the two peoples, are made responsible for the failure of peaceful union between England and Ireland. No word is spoken of the future; for prophecy, the author insists, is not the work of the historian. To be sure, Mr. Smith does not renounce previous views; but greater deference to contrary beliefs, as well as greater kindness in general, characterize his statements. Again one is reminded of an earlier work in which Mr. Smith held up the empire to ridicule as a discordant whole, emphasizing its lack of unity and expounding upon the bitter hostility shown by the races subject to Great Britain. Even Canada was depicted as permeated with factional strife and little likely to be a source of strength to the mother country in time of danger. Mr. Smith's "Empire" of to-day is a marvellous achievement, and its organizers are men of genius. Due credit is accorded British philanthropy for its treatment of subject states, and England's services as a world-civilizing force are justly estimated. Yet the shadows are there also, and are portrayed with a keen but friendly criticism. Mr. Smith has, in a word, abandoned the argumentative method in writing this history, and chosen to become the scholarly critic of historic events. He no longer belittles or magnifies some fact in support of his premises; and as historical accuracy combined with brilliant execution are of more permanent value than mere brilliance in polemics, it is certain that the present volumes will bring more lasting fame to their author than any of his earlier writings. The work practically closes with the year 1840.

*An English
Rajah.*

As a record of stirring adventure, Sir Stephen St. John's "Rajah Brooke" (Longmans) is delightfully entertaining, while as an account of pioneer endeavor in private enterprise among Eastern peoples, it depicts in a clear light conditions of government and custom hard to realize by the Western world. After a brief career in India, Sir James Brooke, upon falling heir to a small fortune, determined in 1838 to fit out a ship for the exploration of the then unknown peoples of the islands of the eastern Pacific. The expedition ended in a remarkable manner, for Brooke in the course of a year or so found himself ruler, under the title of Rajah, of a small territory called Sarawak, on the northwest coast of Borneo. His title was earned by judicious services rendered to the native Sultan, while the allegiance of his subjects, Malay, Dyak, and Chinese, was secured by the unfailing courage and ability with which he defended them against numerous pirate tribes. His kingdom of Sarawak, now largely increased in territory and population, still exists under the rule of his nephew, Sir Charles Brooke, and furnishes the unique spectacle of an Eastern state ruled by an Englishman. In a strict sense Brooke was not a "Builder of Greater Britain," for his kingdom has never passed under the dominion of England, though at one time a "protectorate" was imminent; but as an example of that adventurous spirit which has played so important a part in the extension of England's empire, Brooke's name is illustrious. The very fact that his enterprise was individual rather than the result of governmental action lends an added interest to the story of his successes. The story itself is well told, and with an intimate familiarity with the events related, for the author was himself an official of the Sarawak government in its earlier history, and always a personal friend of Brooke. Possibly this friendship blinds him to some of the shortcomings of his hero, as in the case of the heated controversy with Cobden and Bright, but in general the treatment, while sympathetic, is eminently fair. The main interest of the work is, however, in the narrative of Brooke's achievements. The concluding chapters furnish an account of Sarawak, and of British North Borneo, at the present day.

*An Historical
Encyclopedia
of Illinois.*

A contribution of more than ordinary interest to the annals of American commonwealths is the "Historical Encyclopædia of Illinois" (The Munsell Publishing Co., Chicago), edited by Messrs. Newton Bateman and Paul Selby, themselves a part of the things they set forth. The death of Dr. Bateman, during the early stages of the work, left the lion's share of it to be performed by Mr. Selby, a veteran journalist and citizen of Illinois, and familiar with its leading events and men for more than half a century. In one aspect the work is a biographical dictionary containing the names of 1200 persons whose lives are largely identified with that of the state; in an-

other, it is a gazetteer, the counties of the state and all settlements with more than five hundred inhabitants being treated; in a third, and most important, it contains historical material of value to all students of human affairs, whether in the history of legislation, the growth of institutions, the part borne by the people in the various wars of the nation, the economical development of railroads and canals, the geological and other scientific characteristics of the state, or in the ideas for which Illinois is known to stand in legislation and political precedent. Especially to be noted is the extended essay on the "Underground Railroads" which carried so many thousands of slaves from the neighboring states of Kentucky and Missouri to safety across the great lakes into Canada. "Remarkable Inundations," "Natural Scenery," "Northern Boundary Question," "Camp Douglas Conspiracy," and "Navigable Streams" are all interesting and important entries. Where there is so much to commend there are, almost of necessity, some omissions to be noticed. While the investigator can find "Minority Legislation," "Australian Ballot," and "Torrens Land Law," he looks in vain for "Factories Act," "Arbitration Board," "Prison Reform," "Union Labor," "Strikes and Lockouts" (other than those in 1877 and 1894), "Great Trials" (as of the so-called anarchists and the murderers of Dr. Cronin), and many other matters of the first importance, as it would seem; the treatment of others, as "Labor Troubles," being wholly insufficient. It may be said generally of the political aspect of the book that it is unsympathetic so far as the democratic party is concerned, even to a total omission from its pages of all mention of the democratic plan of nominating United States Senators in State conventions, a matter held in favor by thoughtful persons everywhere; while the almost infinite obligations of the people of Illinois to its one democratic governor for placing it among the most progressive of English-speaking commonwealths in respect of scientific legislation find neither expression in the book nor justification from its contents. With these limitations, the work is deserving of much praise, and has an historical value beyond that of any work in its field.

*History of
American
privateers.*

The trump of America's naval fame is blown with no faltering or uncertain sound in Mr. Edgar Stanton Maclay's "History of American Privateers" (Appleton). The volume is published in uniform style with the author's valuable "History of the United States Navy," now the standard text-book on the subject, to which it forms a needed supplement. The story of American privateering is a stirring and romantic one, and Mr. Maclay tells it with due *verve* and patriotic fire — without, however, allowing his patriotism to sink into mere buncombe. The book denotes a considerable degree of independent research, and that its theme is by no means relatively unimportant is sufficiently shown by the fact that the value of prizes and cargoes taken by

privateers in the Revolution was three times that of the prizes and cargoes taken by regular naval vessels, while in the War of 1812 we had 517 privateers and only 23 vessels in the navy. It was undoubtedly mainly the losses inflicted by our ships on Great Britain's commerce at sea that contributed most to bringing our wars with England to a close favorable to us. Mr. Maclay points out that in all the memorials presented to Parliament the arguments used to bring about peace with America were based on the ruinous destruction of British commerce, the increased rates of insurance, the diversion of cargoes to foreign bottoms, etc., due to the sleepless activity of our privateers. It is to be remembered, too, that these vessels fitted out by private enterprise were the training school, to a great extent, of our navy. Most of the naval heroes of that day — such men as Truxton, Porter, Biddle, Barney, Decatur, Perry, Rodgers, Hopkins — served their fighting apprenticeship as privateersmen. Mr. Maclay's spirited and sufficiently thorough book fills a gap in American naval history, and should find a place on the student's shelves beside its popular predecessor. The plans and illustrations are satisfactory.

*Life without
ennui among
Australians.*

In all human likelihood, the incredulity with which "The Adventures of Louis de Rougemont, as Told by Himself" (Lippincott) have been generally received, is due to nothing so much as the straining of the autobiographer to prove his case. When everything that can bear out the adventurer's account of his stay for half a lifetime in the Australian wilds is printed in italics and small capitals, the reader's mind goes back to Pooh-Bah's "merely corroborative detail, intended to give artistic verisimilitude to a bald and unconvincing narrative." Mr. William G. Fitz-Gerald writes a preface for the book, in which he says: "There are many men in England who know Australia. Most of these wanted to get at de Rougemont in order to overwhelm him; many had the opportunity, and were soon converted into devoted adherents." The name of a single authority of all these would have been better than the typographical hysterics; or, failing this, Mr. Fitz-Gerald's mere statement. For the adventures, wonderful as they are, and wholly out of the beaten track of exploration and adventure, are still in no degree improbable, if the difference in point of view between the Frenchman and the ordinary Englishman are taken into account. M. de Rougemont is somewhat more effusive on paper than most persons speaking English would be; but it can hardly be said that he regards his own performances more highly than Mr. Theodore Roosevelt regarded theirs during the war with Spain, as appears from their published writings. Without reference to the question of veracity, it is safe to say that life among the Australian natives as here described, if not wholly desirable, is yet fairly free from *ennui*.

A new life of Benvenuto.

The life of that delightful lying autobiographer, assassin, and matchless craftsman, Benvenuto Cellini, is intelligently sketched in a suitably illustrated volume of 154 pages by the anonymous author of "Falklands," etc. The little book may be read through in an evening (as it probably will be, when once begun, as we gladly testify); and as Benvenuto sustained his own life with his chisel, took the lives of several others with his poignard, and provided entertainment for future lives with his pen, its author has entitled it "Chisel, Pen, and Poignard" (Longmans). The authorities seem to have been carefully examined and collated; and the book may be read to advantage as a preparative for Benvenuto's romantic but indispensable *chef-d'œuvre*.

BRIEFER MENTION.

The collection of "Songs of All Lands" (American Book Co.), which Mr. W. S. B. Mathews has edited for school and home use, is a work that meets with our most cordial approval. It includes the national songs or hymns of many nations, an interesting selection of folk-melodies, a number of worthy old-time favorites that we fear the younger generation is in danger of not learning, and a few part-songs and glees. The selection is altogether admirable, and the reconstruction of some of the newer material by Mrs. Jessie L. Gaynor is a feature that deserves special mention. Most of the selections are arranged in plain four-part harmony, and in a few cases piano-forte accompaniment is provided.

The two "Columbia University Studies in Literature" (Macmillan) that have just been published carry on the series so solidly begun a few months ago with Mr. Spingarn's monograph on the literary criticism of the Renaissance. Both are doctoral dissertations, and one of them, Mr. F. W. Chandler's "Romances of Roguery," is but half completed, for the volume on "The Picaresque Novel in Spain," now at hand, is to be followed by a second volume exhibiting the European influence of that literary form. Our other monograph is Mr. John G. Underhill's "Spanish Literature in the England of the Tudors." Both works are so well done that we may most heartily congratulate Professor Woodberry upon his department of the University, since that is the source of this scholarly series.

The "Journal" of the National Educational Association for the Los Angeles Meeting of 1899 has just been issued from the University of Chicago Press. It is a volume of 1258 pages, and its contents make it a veritable encyclopedia of current educational discussion. The noticeable features are the three special reports of the committees on public libraries, normal schools, and college-entrance requirements. These should be read by every teacher, for they are among the fundamental documents of the modern educational movement. From the hundreds of lesser contributions to the volume, it would be invidious to select for special mention. It must suffice to say that no department is neglected, and that much matter of weight is to be found among these minor features of the work.

NOTES.

"The story of Eclipses," by Mr. George F. Chambers, is an interestingly written little volume published by the Messrs. Appleton.

"Canada," by Mr. J. N. Mellwraith, is a small volume of "History for Young Readers" published by Messrs. D. Appleton & Co.

A complete bibliography of the drawings of Aubrey Beardsley, prepared by Mr. A. E. Gallatin, will be issued at once by the A. Wessels Co.

Captain Alfred T. Andreas, well-known in Chicago as the author of a comprehensive history of the city, died in New Rochelle, N. Y., on the 10th inst.

The Macmillan Co. have just republished, in an abridged edition, Mr. Frederic Harrison's "Annals of an Old Manor-House, Sutton Place, Guilford."

An artistic little booklet containing Cardinal Newman's "Valentine to a Little Girl" is issued by the "Brothers of the Book" as a valentine greeting to their friends.

Announcement is made that the firm of M. F. Mansfield & A. Wessels has changed its name to A. Wessels Company, Mr. Mansfield's connection with the firm having been severed.

The first number of the new "Magazine of Poetry," to be issued in March by Mr. Daniel Mallett of New York City, will bear an attractive cover-design by Mr. Louis J. Rhead, the well-known poster artist.

A collection of the stories contributed by Mrs. Kate Upson Clark to various American magazines is announced for Spring publication by Messrs. J. F. Taylor & Co., under the title "White Butterflies."

"Plant Structures" (Appleton) is a second book of botany by Professor John M. Coulter, and thus a sequel to the author's earlier "Plant Relations." Both are of the series of "Twentieth Century Text-Books."

The Messrs. Scribner publish a uniform library edition, in eighteen volumes, of "The Novels and Stories of Frank R. Stockton." Six volumes are now ready, and we presume the others will follow in due time. The books are handsomely printed, and the set will be welcomed by all lovers of this genial author.

"Nature's Miracles" is a volume of short papers on popular science by Dr. Elisha Gray. It is the first of a series by the same hand, and has for its special subject "World-Building and Life." Messrs. Fords, Howard, & Hulbert are the publishers.

Jowett's translation of Thucydides, in a second edition, as revised by Messrs. W. H. Forbes and Evelyn Abbott, has just been published in two volumes by the Oxford Clarendon Press. The notes of the original edition are, however, not reprinted.

A "Florilegium Latinum" (Lane), edited by Messrs. Francis St. John Thackeray and Edward Daniel Stone, has just been published as a "Bodley Anthology." The translations into Latin are by many hands, and from Greek, English, and Continental poets.

The Smithsonian Report for 1897, issued from the Government Printing Office, is a thick volume of more than a thousand pages, and something like the same number of illustrations. The latter includes a fine series of eighty full-page plates, illustrative of recent Foraminifera, as described in a monograph by Mr. James M. Flint. The remaining monographs include two of unusual length: "Pipes and Smoking Customs

of the American Aborigines," by Mr. J. D. McGuire; and "Arrowpoints, Spearheads, and Knives of Prehistoric Times," by Mr. Thomas Wilson.

Volume X. of the "Harvard Studies in Classical Philology," published by Messrs. Ginn & Co., contains eleven papers, mostly concerned with the minuter matters of scholarship, although one or two of them offer an exception to this general characterization.

"The Russian Journal of Financial Statistics" for 1900 is an octavo volume of over two hundred pages, written in excellent English, and likely to be of great value for reference purposes by economists and students of finance. It is an official publication of the Russian government prepared for free distribution to librarians, editors, and others interested in the subject.

The edition of White's "Natural History of Selborne," which Mr. John Lane has just published, is everything that the most exacting demand could specify. It is a handsome royal octavo of more than five hundred pages, with hundreds of illustrations. The late Grant Allen edited this sumptuous volume shortly before his death, and a more competent editor and annotator could not have been found.

"The Jew and Other Stories," by Ivan Tourguénieff, forms the fifteenth, and, we understand, the final volume in Mrs. Garnett's admirable translation of the great novelist. For the first time we have practically the whole of Tourguénieff's fiction in a uniform set of volumes, and the recent prize award of the "Academy" to Mrs. Garnett was a richly-deserved recognition of the meritorious character of her work. The Macmillan Co. publish this edition.

LIST OF NEW BOOKS.

[The following list, containing 71 titles, includes books received by THE DIAL since its last issue.]

BIOGRAPHY AND REMINISCENCES.

- Recollections, 1832 to 1886. By the Right Hon. Sir Algernon West, K.C.B. Illus., 8vo, gilt top, uncut, pp. 442. Harper & Brothers. \$3.
- Bismarck, and the Foundation of the German Empire. By James Wycliffe Headlam. Illus., 12mo, pp. 471. "Heroes of the Nations." G. P. Putnam's Sons. \$1.50.
- Theodore Beza: The Counsellor of the French Reformation, 1519-1605. By Henry Martyn Baird. Illus., 12mo, pp. 376. "Heroes of the Reformation." G. P. Putnam's Sons. \$1.50.
- Recollections of My Mother, Mrs. Anne Jean Lyman of Northampton: Being a Picture of Domestic and Social Life in New England in the First Half of the Nineteenth Century. By Susan I. Lesley. Illus., 8vo, gilt top, pp. 505. Houghton, Mifflin & Co. \$2.50.
- Henry Knox: A Soldier of the Revolution. By Noah Brooks. Illus., 12mo, pp. 286. "American Men of Energy." G. P. Putnam's Sons. \$1.50.
- Orestes A. Brownson's Middle Life, from 1845 to 1855. By Henry F. Brownson. Large 8vo, pp. 646. Detroit, Mich.: Published by the author. \$3.

HISTORY.

- The Puritan Republic of the Massachusetts Bay in New England. By Daniel Wait Howe. Large 8vo, gilt top, pp. 422. Bowen-Merrill Co. \$3.50.
- The County Palatine of Durham: A Study in Constitutional History. By Gaillard Thomas Lapsley, Ph.D. Large 8vo, pp. 380. "Harvard Historical Studies." Longmans, Green, & Co. \$2. net.
- The Africanders: A Century of Dutch-English Feud in South Africa. By Le Roy Hooker. Illus., 12mo, pp. 279. Rand, McNally & Co. \$1.25.
- Canada. By J. N. McIlwraith. Illus., 18mo, pp. 252. "History for Young Readers." D. Appleton & Co. 60 cts.

GENERAL LITERATURE.

- The Hitherto Unidentified Contributions of W. M. Thackeray to "Punch." With a complete and authoritative bibliography from 1843 to 1848. By M. H. Spielmann. Illus., 8vo, gilt top, uncut, pp. 349. Harper & Brothers. \$1.75.
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- Nathan Hale: A Play in Four Acts. By Clyde Fitch. Illus., 12mo, uncut, pp. 100. R. H. Russell. \$1.25.
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- Journal of Proceedings and Addresses of the 38th Annual Meeting of the National Educational Association, Held at Los Angeles, Calif., July 11-14, 1899. Large 8vo, pp. 1258. Published by the Association.
- Report of the Commissioner of Education for the Year 1897-98. Vol. II; large 8vo, pp. 1400. Washington: Government Printing Office.
- History of Education. By Levi Seeley, Ph.D. 12mo, pp. 343. American Book Co. \$1.25.
- English History in American School Text-Books. By Charles Welsh. 8vo, pp. 12. Published by the author. Paper, 25 cts.
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